

# THE REFORMER.

Run ye to<sup>a</sup> and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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## *For the Reformer.*

"I have written unto you, young men, because you are strong, and the word of God abideth in you, and ye have overcome the wicked one."—1 *John*, ii. 14.

Mr. Leonard Bacon, A. M. New-Haven, Conn. in his sermon from the foregoing text, holds the following language,—as published in the *National Preacher*.

"Upon youthful christians great responsibilities are devolving. I speak not only of the moral influence which they are now exerting, or which they ought to be exerting, on their companions and friends, and of the results which must come from that influence properly directed; but I speak more particularly of the learning which their future characters and efforts are to have on the general prosperity and triumph of the Church of God. The moral character of another generation is to be shaped by their spirit and their examples. The religious enterprises and triumphs of another age are to be achieved by their hands. The immediate destinies of that great kingdom, which is advancing to fill the earth with light and joy, are soon to be intrusted to their keeping, for them to accelerate its march to universal power, or to delay the consummation of its glory. Great results are therefore depending upon what they shall be and what they shall do."<sup>\*</sup>

In order fully to understand Mr. Bacon's discourse, it is necessary to be acquainted with the true meaning

<sup>\*</sup> The above, if it had been spoken by a truly humble and sincere christian, whose meaning was consonant with the principles and precepts of the gospel, would contain nothing exceptionable. But coming as it does from one of the corrupt priestly order, our correspondent has thought proper to give the true meaning which the priesthood have in view when they use such language as that quoted above.—How far he has been able to do this with success our readers will be able to decide.

[*Ed. Ref.*

which the present orthodox clergy generally attach to words and sentences. All orders, crafts, and associations of men, have their technicalities, and so have the clerical order. Their darling object, worldly power, which is so dear to them, they cannot altogether keep out of view and conceal from a careful observer, but they so clothe and decorate their language with figures and tropes, that their true meaning is often involved in mystery. They appear very anxious to substitute themselves in the room of the deity, in the estimation of the people; and so anxious do they appear to identify themselves with *Christ*, that they can scarcely introduce a passage of scripture which treats of him, without lugging in themselves in company or as substitutes. If they can accomplish this object, by early impressions on the rising generation, the plan of Dr. Ely, which is steadily pursued by them, must succeed; and that *before* the expiration of twenty years.

Mr. Bacon has come out a little plainer than some of his brethren generally do, and with the help of a few definitions which I intend to give, of the general acceptance of some of the words and sentences used by the modern priesthood, we can be at no great loss to comprehend him fully.

The "youthful christians" whom he addressed, are those of his own sect—the "moral influence" he wishes them to obtain over others, is to bring them to unconditional submission to the priesthood, to approve of all their money making schemes, and without examination to receive *their* explanations of the scriptures as the oracles of God himself. By "the results which must come from that influence properly di-

rected" he means that the clerical order will have the direction of every thing, both spiritual and temporal—and by the "triumph of the Church of God," is meant the consummation of all their plans and schemes for wealth and power, when the clerical order, under the general name of "Church," will have subdued and overcome all opposition. "The moral character of another generation is to be shaped by their spirit and their examples"—i. e. the rising generation must have their minds formed, by early impressions made at Sunday Schools, and the moral character shaped to answer clerical views, which consists principally in refraining from labour on Sunday and giving all their means to the clergy, which they call supporting the "church" or lending to the Lord: and in this way, "the religious enterprises of another age are to be achieved," and the "destinies of that great kingdom which is advancing to fill the earth" is but "the triumph of [what they call] the church" dressed in another garb; it is the same idea expressed in different words, and alludes to the greatness of the clerical order, when they succeed in trampling all power under their feet, and ruling without control. And "to accelerate" the advance of this "great" clerical "kingdom," the rising generation must have suitable impressions made on their minds, by the operation of the different schemes they have invented for that purpose. Consequently "great results are therefore depending upon what they (these young men who are to be instruments) shall be, and what they shall do." And if the rising generation will not be thoroughly prepared, to act their part in this great clerical drama, their purpose is only to be "delayed," not given up; for they appear to be determined to go on, in spite of all opposition and in despite of shame or remorse.

Mr. Bacon complains of a want of "activity" in the young christians of the present day. He says "the youthful christian ought by all means to cultivate a spirit of christian activity;"

well aware that the *influence* he wishes them to obtain over others, requires industry and "activity," without which the "consummation" of their plans cannot be accomplished. He complains that "there are christians who are not active christians," that they may be active men, "men of great business and great enterprise, but as christians they do nothing;" that is, they do nothing to promote the schemes of the clergy, and every kind of industry and enterprise which is not calculated to fill their pockets, is doing nothing in their estimation; and Mr. Bacon very quaintly calls it "want of activity in the cause of Christ;" making their corrupt cause the cause of Christ, and bringing Christ's cause down to a level with their own; and this in the present day is all we have for christianity.—Mr. B. has the effrontery to tell his young hearers to get money in almost any way they can come at it, and from whom they can, by begging or otherwise, when he tells them that "the circle of your brothers and sisters, or the wider circle of your youthful friends, affords a *thousand* occasions for christian activity." The meaning which the clergy attach to the phrase "christian activity" is very extensive in its application, and would almost embrace robbery. They are not so particular about the means, if their ends can be accomplished.

"The young christian ought to learn the discipline of *self-denial*." And ought not the clergy to observe their own teaching? Who more than they in our day, are at ease in Zion? Who dwell in larger, more elegant, and better furnished "ceiled houses?" Who is more in the habit of "stretching themselves upon their couches," "and eating the lambs of the flock?" And when they drink wine, it is served up in something more splendid than "bowls." In turn, I will retort Mr. B.'s own questions in the teeth of the whole clerical order, and ask them in his own words, "What superfluity do they retrench? What luxury do they



forego? Who is it that is apparelled more gaily or more expensively than they and their children? Whose entertainments—whose sacrifices on the altar of fashion, and to the pride of life, are more splendid, more luxurious, more costly than theirs? Who more eager in the pursuit of wealth than they?" A pretty round string of questions for a Pharisaic Clergyman of the present day to ask the laity. The questions are so entirely apropos to the clerical order of this day, that Mr. B. could at least speak experimentally, when he put them to others. They truly put one in mind of the felon answering another with his own crimes. But there is one of the questions, which I have in part quoted above, which deserves to be noticed fully, on account of the cupidity and impudence it displays, coming from the quarter it does. It is this: "What superfluity do they (speaking of the young christians) retrench, that they may have something for the work of God."—Monstrous profanity, to hold out the idea, that God stands in need of our money, to carry on his work. Was God under the necessity, before he undertook the great work of the creation, to beg money, or raise it by subscription? No! He stood in no need of money when he produced this earth and the myriads of worlds and systems of worlds throughout unlimited space. He stood in need of none to create man, and he will stand in need of none to save man. Salvation cannot be bought with money, neither can any other gift of God. It is the Pharisaical priests of the present day who want the money, to carry on their work of enslaving man. It is the corrupt and rapacious priesthood, who wish to substitute themselves in the room of God, and in his name crave money, fearing they would not succeed on their own account. In order to get a hold of the cash, they teach men that God has need of their money.—Monstrous absurdity! And yet they will tell you that your salvation de-

pends upon giving to the Lord. And they will receive it for him, aye, and keep it to. O shame where is thy blush? Surely none can mantle the cheek of a modern priest, who will teach men that they cannot obtain salvation without buying it from him.

Again, Mr. B. says, "If ever the church is to achieve the conquest of the world." It appears to be really the intention of the clerical order, under the assumed name of "church," to make a conquest of the whole world. They have only America to conquer, and as it respects the people, it is done; all will then be in slavery to the priesthood of some kind or another. The priests of Mahomet have enslaved the Turks; the priests of Brama, Lama, and Juggernaut have enslaved the East Indians; and the priests of other Idols have enslaved the rest of the heathen world. The self styled Christian priests, have set up an image of christianity, which they call the church, and which consists in a combination of men struggling for unlimited power and wealth. This class of men with their false image of christianity have already "achieved the conquest" of Europe. And the same idol is set up in America, and heaven and hell are called in to aid the enterprise, in order to "achieve the conquest" of this country, that no one may buy or sell save such as have the mark of the beast or worship his image. Clerical power and liberty, are plants of such opposite qualities, that they cannot flourish in the same soil. If "the [false] church achieves the conquest" over America, liberty will forsake it; and where is the American, who is become so degenerate, as to barter the freedom and liberty, purchased by the blood and toil of his forefathers, for the tyranny and bondage of a corrupt priesthood, "who will bind heavy burthens too grievous to be borne, and lay them upon mens shoulders, whilst they themselves will not touch them with one of their fingers." Mr. B. concludes with, "I seem to hear—I do hear God him-

self speaking from the heavens." Reader do you believe him? Did any one of the congregation he was addressing hear it? No! Could Mr. B. hear what no other person present could hear? Impossible! Either Mr. B. did, or he did not hear it. If he did hear it, every person in the house, who had not lost their sense of hearing, could have heard it also. If he did not, he uttered what was false. He spake in the present tense, and said, "I *do* hear God himself speaking from the heavens." If Mr. B. did not utter a deliberate falsehood, the least that can be said is, that he indulged in the extremity of poetic fiction. To say that he read from the Bible the words he said he heard "God speak," will not make it any truer; he could but hear himself speak, and surely he is not God. To indulge in such fictitious language, shews the anxiety the clergy have to substitute themselves in the room of God, to induce people to make application to them, instead of their Maker, because *they* have their advantage in it; but like him they will not dispense favors freely, but set them up for sale to the highest bidder. If the clergy could once obtain such an influence over the minds of the people, all the miseries of Popery and the Inquisition would soon follow.

FRANKLIN.

[From the *Republican Telegraph & Observer*, printed at Poughkeepsie, N. Y.]

#### PUBLIC MEETING.

At a meeting of the inhabitants of the town of Clinton, N. Y. held on the 21st day of November, 1829, agreeable to adjournment, at the long room of Halsted & Willbur, for the purpose of expressing their disapprobation of the plans put in operation by the Clergy to draw money from the public, to establish Theological Seminaries for manufacturing priests, distributing systems and Creeds, and furnishing, as they say, the destitute families throughout the United States with Bibles in two years—HENRY N. POWELL was unanimously called to the Chair, and

ISAAC H. ALBERTSON appointed Secretary. The object of the meeting being stated, it was

*Resolved*, That the Committee appointed at a former meeting to draft an appropriate address and suitable resolutions, report the same—which being read, were passed unanimously. The following is the address, together with the resolutions:

*Fellow-Citizens*,—The time has arrived when further forbearance will become a crime. When we discover an extensive and powerful combination forming in almost every part of these United States, for the express purpose of controlling liberty of conscience and freedom of inquiry, how can we refrain from warning you of your danger? An attempt has been made in this town by a number of clergymen, (and how far they have succeeded we have yet to learn) to draw from its inhabitants the sum of 5 or 600 dollars, to supply, as they say, destitute families with a copy of the Bible. Making the above sum a data for a general estimate, Dutchess County must furnish 9000, the state of New York 312,000, and the United States the enormous sum of 3,000,000 of dollars!! Now what person, possessing but an ordinary share of common sense, can believe that this monopoly of cash is intended for supplying destitute families with Bibles? We think it is calculated to assist an idle set of fellows to establish an Ecclesiastical Government in our country, or by way of an entering wedge, to aid in getting the Sunday mail restrictions passed at the next session of Congress. Is not the machinery already in operation sufficient to alarm the most incredulous?

Money is power. And when we behold aristocratic associations springing up in every direction around us, under the specious names of Sunday School Unions, American Tract Societies, American Bible Societies, American Education Societies, &c. &c. can we see no danger in these monopolies? Let such schemes be once fastened



upon us, and no iron-hearted spirit would dare to look deeper into things than a Luther or a Calvin, without having a brand snatched from the funeral pyre of *Servetus*, to destroy him forever.

It is not the BIBLE, fellow-citizens, that we are opposing; because we believe was that book more candidly consulted, creeds and confessions would lose their influence, Christianity would be stripped of the mysteries which have so long encumbered it, men would better understand their religious rights, and not be what they now are, the mere automatons of crafty bigots. Allow these aspirants to establish a national religion, and a national treasury to supply their wants will follow of course. Your free will offerings will then be laughed into scorn.

If we have not judged correctly of their motives, for what purpose is the sum of 748,000,000 of dollars coveted? What part are the 40,000 manufactured Calvinistic Priests to perform (which is an estimate of their own for 1850) if clerical dominion is not their aim? Dr. Burton, in a conclave of Clergymen at Thetford, Vermont, asserted that when all our Colleges are under our control, it will establish our sentiments and influence so that we can manage the civil government as we please. Dr. E. S. Ely of Philadelphia, and others, have avowed similar sentiments.—[See No. I. of *Priestcraft Exposed*.] Can more proof be wanted to establish our position? Now if all these things are to continue, and their demands be complied with, the Spanish mines must be ransacked to their utmost extremity to procure a sufficiency of the precious metals to replenish\* the LORD's exhausted trea-

sury—for by some unforeseen contingency, he has become so very poor that he is unable to carry into execution his benevolent purposes, without the aid of the money-screwing societies with which this country abounds.

Finally, fellow-citizens, having taken this subject into our most serious consideration, we beseech you to pause and reflect before you throw any more money into their coffers, whose influence has already become dangerous to the liberties of our country.

*Resolved*, That we will use our utmost endeavours to oppose all the money-begging plans that are now or may be in operation for the support of priestcraft.

*Resolved*, That we view with the most profound astonishment the extreme anxiety manifested by the missionary characters of the day to extend their labours into distant countries, when so many thousands of the human family in this country remain in a state of abject slavery, and are totally destitute of means to acquire any literary knowledge at all.

*Resolved*, That the proceedings of this meeting be published in all the papers of the country.

Signed by order of the meeting.

HENRY N. POWELL,

Chairman.

ISAAC H. ALBERTSON, Secretary.

#### CLERICAL ASSUMPTIONS.

[From the *Evangelical Magazine*.]

The Rev. Charles Walker, an orthodox Clergyman, who delivered the late Election Sermon before the Legislature of Vermont, undertook to inculcate on the minds of that honourable body, the orthodox and salutary lesson that it was their duty to resist and disobey the laws of the United States, because those laws require the transportation of the Mail on Sunday. He doubtless thought this a fine opportunity to display his anti-republican and equally anti-christian principles of resisting "the powers that be." We understand his Sermon gave great of-

\* The following mode of expression we would have preferred:—"To replenish what is blasphemously called the Lord's treasury, as if the Almighty was so poor as to be unable to carry into execution his benevolent purposes, without the aid," &c.—[*Ed. Ref.*]

fence to that enlightened and liberal body in general. The truth is, the hardy sons of Vermont have too long drank from the cup of freedom, and tasted the sweets of religious liberty, to relish *such* a sermon, or submit quietly to be crammed with these anti-republican dogmata.

[From the same.]

### PIOUS FRAUD ALIAS ORTHODOX HONOUR.

A pious orthodox school-master in Sturbridge, Mass. last winter, carried a petition for stopping the transportation of the Mail on Sunday—which was sent to Congress—into his *school and compelled his young pupils to sign it!!* The names of these children, in Congress, would of course count just as much as names of the most honorable men in community; the latter being difficult to be obtained, the former were accepted as substitutes.

[From the New York Courier.]

### SUNDAY MAILS.

We are glad to perceive that the subject of attempting to stop the Mails on Sunday, is receiving the attention of the conductors of the Press throughout the country. But recent events have emboldened the projectors of that restriction, to press the matter, with renewed zeal, upon the next Congress. The bold avowal of doctrines subversive of morals and of law, are to be seized upon by the enemies of civil and religious liberty, and held up in such a light as to touch the prejudices of the people, and awaken Congress to the alarming progress of irreligion and infidelity, and the necessity of commencing the work by interdicting the transportation of the Mail on Sunday. Unless the *real* friends of civil and religious liberty act promptly, and with moderation and good sense, a most powerful combination will be found in favour of the principle of stopping the Mails on Sunday.

An appeal to public prejudice will always carry great strength with it be-

fore Congress. We must look out, and not underrate the force of those men, who would willingly launch this nation into a system of legislation utterly destructive of the constitution—of our laws—of civil liberty, and of civil right.

[From the same.]

**SUNDAY MAILS**—It affords us pleasure to call the attention of the public to the following call, as it indicates a determination on the part of the reflecting portion of the community to take up this subject in earnest. It is one of greater importance than any other that can be broached, and if the alternative were submitted to us, to yield quietly to this attempted control of the church, and submit to a union of Church and State, or plunge into the horrors of a civil war, with a prospect of preserving our liberties as we now enjoy them, we should not hesitate a moment. If ever our countrymen submit to the encroachments of the church, they may bid adieu to civil and religious liberty, and to the continuation of our republican institutions. The truly religious portion of the people are decidedly opposed to this alarming attempt of fanatics.

### SUNDAY MAILS.

The Committee appointed at a general meeting of the citizens of this city, held at Tammany Hall, on the 31st day of January last, to express their sentiments against the proposed measures of closing the Post Offices, and stopping the transportation of the public Mail on Sunday, is requested to meet at Tammany Hall on Wednesday, the 9th day of December instant, at 7 o'clock, P. M.

By order of

P. FISH, Chairman.

ELISHA TIBBITS }  
DANIEL JACKSON } Secretaries.

[From the New England Weekly Review.]

### SUNDAY MAILS.

It is said that the effort to stop the running of the Mails on the Sabbath is to be renewed at Washington. We



sincerely hope that it will prove abortive. The public want their letters on the Sabbath as well as other days. If the Government has important intelligence in its possession on the first day of the week, that intelligence ought to be communicated as soon as possible to the persons interested. The Government should be considered, in this matter, precisely as an individual. If any individual receives on the Sabbath, a letter which he thinks it important that his neighbor should read immediately, he does not hesitate to send it, notwithstanding the sanctity of the day. Why should not Government do the same thing? Every Sabbath, the Government has the charge of letters of incalculable importance to thousands and thousands of the citizens of the United States—and why should these letters be stopped?

[From the Kentucky Reporter.]

The Salem Association of BAPTISTS in this state, at a recent session, adopted a resolution disapprobatory of the petition to stop the Mails on Sunday, and advising all the friends of civil and religious liberty, to refuse to subscribe any petition that has the least tendency to influence the legislative powers to act upon religious matters—considering an association of civil and ecclesiastical power, or a union of church and state, as one of the greatest calamities which could befall our country. The Report presented to the Senate by Col. Johnson, adverse to the petitions, is approved of by the Association.

[From the Norfolk (Va.) Morning Bulletin]

#### UNION OF CHURCH AND STATE.

There seems to be a strong and itching desire in the present day to bring about by some means or other, a union in these two departments in the United States. The means that are using to influence Congress with regard to the transportation of the Mail on the Sabbath, and the late attempt in the Virginia Convention to remove the disability incurred by Min-

isters of the Gospel, in becoming members of the Legislature, are pretty strong symptoms of the actual existence of this feeling. With regard to the former measure, we think it without exception the most iniquitous attempt ever made by an aspiring priesthood to control the powers of Government, and crush the liberties of the nation at large. If petitions to that effect should be again introduced into Congress, we sincerely hope to see the ban of refusal at once attached to them, and so decided a veto given against the measure, as to check at once the overweening ambition of those who wish to wave the triumphant flag of intolerance over the free agency of a nation.

#### STOPPING THE MAIL, &c.

*Extract of a letter from Steuben County, New York.*

Here at my residence, I am surrounded by those who are high in religious profession. Not long since, I heard a laboured discourse on the evil of Sabbath-breaking, in which it was said, that more than twenty thousand men were, by the statute of this nation, forced, in the transaction of business, to pollute the holy Sabbath of the Lord; that the United States Mail must pass along the streets, and the horn be blown in public places, calling off the attention of the worshippers of the Most High God, merely on this flimsy plea, that it increases the wealth of the nation. The speaker seemed to intimate that heavy judgments would soon overtake us for suffering so great a sin, as has been the case with other nations.

One would suppose that the clang of their steeple-house bells, the music of their big fiddle, [bass violin] their flute,\* and their organ, together with

\* These instruments, with the bassoon, clarinet, and hautboy, are used in many of the northern churches, particularly in New England; and they were all used in the meeting where the editor of this paper attended, and to which his parents belonged in the time of his minority.

*Ed. Ref.*

the foppery, flattery, and sophistry of their priest, might keep the flame of their worship burning while the mail should pass by. And is it not enough that they are protected in the full and free exercise of their religion? Is it not enough that they have published to the world that their religious creed is more consonant with scripture and right reason than the creeds of those who differ from them in opinion, and that their piety is less spurious than the piety of others? No—nothing will satisfy them but to have a legislative body speak the same things by privileging and distinguishing them in the passage of an act friendly to their creed, and unfriendly to the creed of others. *This they are determined to have done for them*, and if pressing petitions, gotten up in all the subtlety of human wisdom, can be heard and valued by state and national legislatures, it will be done for them.

Sunday Mail Memorials are now passing through this neighbourhood, conveyed by priest and satellite, most ingeniously and ungenerously drawing subscriptions from such as have not courage and firmness enough to withstand them, and refute their flimsy arguments. It has been told me, "In former times the rulers enforced religious laws, and I can't see why it ought not to be the case in these times, and in this country!!" Can any thing be more evident than that those who wish to effect so great a change in our constitution, must be enemies to the rights and liberties of the people. When we read the history of past ages, does not every christian feeling in the yet unenslaved mind revolt at the thoughts of witnessing such a state of things in this country!

At the present there is a great struggle in these parts to suppress intemperance by forming what are called Temperance Societies, or rather the struggle is to get into office Dr. Ely's christian rulers, under the mask of their being temperate men, and belonging to a Temperance Society.—

This is a wily laid snare; it assumes an innocent appearance, and is spread for the feet of the credulous. No one, I presume, who is acquainted with my manner, will, from the above censures, accuse me of being a friend to strong drink; for since I passed the age of nineteen I have seldom used it myself even for a medicine, or recommended the use of it to others; believing that it destroys at least a hundred lives where it saves one, and ought always to be shunned as a most deadly poison. So I do not censure as above because I am friendly to the use of strong drink, but because I am compelled to believe, that almost every institution in which may be traced the print of the hand of a priest, should be timely avoided; for they seldom move one of their fingers except it be for personal honor, aggrandizement, or power.

ELIJAH BACON, JR.

[From the New York Telescope.]

#### THE CLERGY.

SIR,—Far be it from my intention to do any thing to injure the cause of true religion. But feeling that this is an alarming crisis, and that the subject of my communication is likely to be the cause of bloodshed, I think every exertion should be made to detect and defeat the unhallowed attempts of the deluded Clergy; and if you think the following short note worthy an insertion in your paper, I shall feel great pleasure in perusing it, with such remarks as you may think it necessary to add.

I learn from a respectable gentleman in this place, who has lately been on a journey of several hundred miles to the west, that he fell in company with an old gentleman of the standing order, who, perhaps by some duplicity, was led to believe he was conversing with one of the chosen few. He stated that there was already a large sum of money, the number of thousands I do not recollect now, kept as a secret fund, which they had saved annually out of the Bible, Missionary, and Tract



Societies, &c. for the express purpose of purchasing power; that they intended to unite all the forces of the Calvinistic order, &c. He expressed some fears that the Methodists would stand out for a spell, but he thought they would eventually join in the measure. They intended this money should be expended at an election, not many years hence, when they proposed suddenly to open their views to the public, and unite all their forces to put down every officer who was not of their own order, and elect none but of the elect.

Since I received the above information, I am credibly informed of a printer in Vermont, who has been privately employed to print a vast number of books for circulation among the friends of the craft, in order to strengthen and organize their party. Here we see that those demons, together with the deluded priest-ridden part of the community, are lurking in ambush, and preparing to rush upon the rest of the world, like so many tigers, in order to compel them to do what they term God's will. Is it not time to begin to look about us? The dreadful day is at hand, and bloodshed and slaughter must ensue, unless their scheme be nipped in the bud, which is now almost ready to put forth leaves.

If you should deem the above worthy of publication, I shall furnish you with other important sketches at different times. I subscribe to the Telescope, which is the reason of my being branded "anti-christian;" but in spite of the slander, I expect more applications for your paper.

A FRIEND TO HUMANITY.

[The above is from one of our Post Masters, and may be relied on as being correct.—*Ed. Tel.*]

[From the Boston Trumpet.]

#### RETRIEVING CHARACTER.

The Presbyterians in the Southern States are sensible, that by a premature disclosure of their plans they have brought themselves under the suspicion

of being unfriendly to religious liberty. It is well known that a Convention is now in session in the city of Richmond, Va. for the purpose of revising the Constitution of that State; and that they are taking measures to secure to the citizens the enjoyment of religious liberty. The Synod of Virginia, at its late session in Richmond, knowing the imputation under which the Presbyterians laid, adopted the following expedient to endeavor to remove it:

*Resolved*—"That the Synod of Virginia have observed with great satisfaction, that the Convention now assembled to form a new Constitution for the people of this Commonwealth, are proposing and doubtless intending to preserve and perpetuate the sacred principle—*Liberty of Conscience*—declared in the Bill of Rights and developed in the act establishing religious freedom as a part of the fundamental law of the land—and they do, hereby, *solemnly proclaim* that they continue to esteem and cherish this principle for which the Presbyterian Church in this State and throughout the United States, have ever zealously and heartily contended as the dearest right and most precious privilege that freemen can enjoy."

What did the Synod mean by this? Did they mean that their sect has never wished to intermeddle in politics for sectarian purposes? Did they mean that they never have had any wish to control our civil elections? If they meant these things, we say they meant to deceive the public. Dr. Ely made an estimate of the influence which the five principal denominations could make to bear on the political interests in the land, and his conclusion was, we give his own words, "The electors of these five classes of true (i. e. orthodox) christians, *could govern every public election in our country.*" Now we can believe neither that black is white, nor that white is black. We know that one of the principal Presbyterian Clergymen in this country, uttered these words in a public discourse. We say, we *know* this. He said, moreover, that he wished "a Christian *party* in politics," and that "the Presbyterians alone could bring

half a million of electors into the field." It is most certainly the wish of the Presbyterians, if they agree with their good Doctor in Philadelphia, to bring Presbyterian influence to the polls, to elect rulers in reference to their belief of Presbyterian dogmas, and thus, in fact, to have a Presbyterian President and Vice President, a Presbyterian Cabinet, a Presbyterian Senate, and a Presbyterian House. They are satisfied, if the *orthodox* sects will unite, that they can *control* every public election, and thus set up Presbyterianism as a sort of national religion. Now they may deny this because they see with what indignation it is viewed by the community; but that that was their original purpose cannot be questioned. To what purpose then is this resolution? Is not this designed as a trick? Is it not one more specimen of clerical finesse and hypocrisy?

#### WHAT NEXT?

[Communicated from a correspondent in Tennessee.]

*To the Editor of the Reformer.*—The following correspondence is from the Nashville Whig and Banner of the 24th October. It fully shows how far the "money loving clergy" will go to gain their desired objects. William C. Davis, to whom Mr. Kingsley addresses his note, is the proprietor of the Nashville Race Course, and at the late fall races was so fortunate as to win about \$2500 or \$3000. Mr. Kingsley, the organ (and, I believe, *President*) of the *Bible Society* at that place, *congratulates* Mr. Davis on his good fortune, and *modestly* solicits a donation of \$30 to constitute him (Davis) a life member of said society. If this is not encouraging "*Gaming*," I should like to know what it is.

#### A FRIEND TO REFORM.

[From the Nashville Whig and Banner.]

From the following correspondence, which has been handed to us for publication, we learn that Mr. Wm. C. Davis, the fortunate and successful proprietor of the Race Course in this vicinity, has contribu-

ted a part of his income to the promotion of the objects of the American Bible Society, by becoming a member for life of that institution.

Nashville, October 19, 1829.

William C. Davis, Esq.

Sir—Permit me to offer to you my hearty congratulations for your successes during the last week's sport—while at the same time, I solicit, in behalf of the American Bible Society, that you constitute yourself a member thereof, by a contribution of thirty dollars.

Very respectfully,

ALPHA KINGSLEY.

Sir—We the undersigned, having examined the above memorial, take the liberty to say to you that our confidence in your well known liberality, induces us to believe that you will not only take a pride, but a pleasure, in the above suggested donation.

JOHN HARDING,

DUKE W. SUMNER,

SOLOMON CLARK.

Nashville, October 19, 1829.

Sir—I have received yours of this date, congratulating me on my successful operations during the last week's sports of the turf, and soliciting of me, in behalf of the American Bible Society, a donation of thirty dollars, whereby I may become a member of said society. For your good wishes I tender you my sincere thanks; and with pleasure, herewith hand you the sum of thirty dollars for said society.

Although devoted to the sports of the turf, I trust I am not insensible to the great and important necessity of religion; and that I will give no cause of reproach to the society of which I now become a member, whilst I pursue an honorable and upright course in the pursuit of these amusements.

And believing as I do that nothing tends more to the improvement of the moral condition of man than the general and universal dissemination of the word of God, I cannot but wish success to your efforts, and

Remain your Obt. Servant,

WM. C. DAVIS.

Any remarks on the foregoing adroit management of the Bible-Society-men to get money from this winner at horse-racing, we scarcely deem necessary. What other means are yet to be resorted to for obtaining money under pretence of circulating the Bible and promoting the cause of religion, time only can disclose. One thing, however, is pretty certain, unless the



community discountenance such unwarrantable and anti-christian measures as are now made use of for raising money professedly to promote christianity, the name of christianity ere long will become a by-word and a reproach throughout the land.

It is the corruptions in what is called christian society, and more especially among the clergy, which have caused all that success among the adherents of infidelity which we now witness, and which threatens to be much more extensive. Their most successful appeals to the minds of the community are generally such as the following:—

“Witness the works and doings of the clergy of the present day—their various schemes for drawing money from the people—their enormous salaries for preaching, and their arrogant and intolerant conduct—and should they be what they profess to be, *imitators of their Maker*, what man of compassionate feelings, of honourable and generous sentiments, would not shudder at the idea of believing that such an Almighty Being exists.”

Thus, while our modern priests are so zealously and earnestly engaged in promoting what they call the work of God, such is their conduct and behaviour that they are causing thousands and tens of thousands to call in question his very existence. In proof of the great success and spread of infidelity in our land, witness the following statement from the *New York Spectator*, one of the most authorised orthodox papers in our land.

“*Atheism*.—We give it as our decided opinion, after close observation, that for the nine months last past, Miss Wright and her band of disciples, have been doing far more mischief in scattering the seeds of infidelity through the land, and lecturing in favor of unbridled licentiousness, than all those great engines of moral power, under the control of our public societies, have accomplished of good.”

What has given all this success to such a cause? Undoubtedly the corruptions, deceit, and hypocrisy among professing christians, and more espe-

cially among the priesthood. And should the Almighty permit this cause still more to prevail, and ultimately completely overthrow a corrupt and mercenary priesthood, it might be as righteous an exhibition of divine justice as the destruction of Jerusalem by the Romans. Nothing, it seems, could make the Scribes and Pharisees better in our Saviour's time, and there is nothing that will ever make the Scribes and Pharisees of this day any better—but they will go on filling up the measure of their iniquities, till they are cut off or destroyed by some scourge or calamity, which a just and righteous God will bring upon them.

#### AMERICAN BIBLE SOCIETY.

*Extract of a letter from Tennessee.*

Dear Sir—Since my last to you, the Reformer has been rather roughly handled in this place, by a Mr. Eagleton, a Presbyterian preacher from East Tennessee, an Agent for the American Bible Society. During the sitting of the Presbytery, Mr. Eagleton delivered a discourse on the Millennium, which glorious event may be expected (agreeable to his calculations) to take place in about fifty-eight years, and will continue 365,000 years. The day after he delivered this discourse, he proceeded to form a Bible Society, and entered into a “lengthy” defence of the doings of the American Bible Society, and said “an illustrious Editor of a paper published in the city of Philadelphia, called *The Reformer*, has made the slanderous charge that *each Bible and Testament published* by the society cost eight dollars and thirty three cents.” After animadverting with some severity on the Reformer, “and other kindred spirits,” he said, “stop those benevolent institutions, the Bible, Tract, Missionary, and other societies, and the Millennium reign of the King of Glory will never come.”

I informed some of Mr. Eagleton's friends that he had not fairly stated or answered the charge contained in the

Reformer; as the paragraph said, "supposing the whole amount of the donations [\$67,917 90 cents] to be expended in Bibles and Testaments, the actual cost of each book the society gave away [8148] was *eight dollars and thirty three cents*." Mr. Eagleton said, "the cost of Bibles and Testaments, instead of being \$8 33, was about forty cents each, and the society was about 30,000 dollars in debt."

Now if the average cost of each Bible and Testament published by the society cost 40 cents, and the amount issued were 200,122, amounting to \$80,048, and the amount received from donations and Bibles sold was \$143,184 33 cents, what has been done with the balance of the funds, amounting to \$63,136 33 cents? I suppose Mr. Eagleton could have answered this question, though he did not condescend to do so, although I told his friends I should be glad he would, as he had boldly challenged an investigation.

[We should be glad to see an answer to the above question of our correspondent, and will give it a place in the Reformer when furnished.—*Ed. Ref.*]

#### MEETING AT TAMMANY HALL, NEW YORK.

*Stopping the Mail, &c.*—The Committee appointed at a General Meeting of the Citizens of New York, held at Tammany Hall, in January last, to express their sentiments against the attempt made to obtain a law for closing the Post Offices, and stopping the transportation of the Public Mail on *Sunday*, again met at Tammany Hall, December 9, 1829, to deliberate on what measures ought to be adopted at the present time, when there is a *second*, and *more determined effort making* to influence Congress to impose those restrictions. At this Meeting, an address was delivered, of which the following is an extract:

Much—perhaps the civil and religious liberties of mankind—may be involved in the course to be pursued by you and other committees which have been appointed in various parts of our country for similar purposes. If they and their constituents act with union and energy, we shall have but little to

fear. If they fail in their duty, we shall have nothing to hope. All that is estimable in the free institutions of our country, will be endangered or lost—the last asylum of persecuted man will be closely invested—the strong hold of civil liberty will be stormed and taken—the bulwarks of religious freedom will be beaten down; the only remaining sanctuary from ecclesiastical persecution will be entered and sacked—the altar of *religious rights* will be overturned—the landmarks of truth and justice, removed—the even line of equal rights, obliterated—the temple of science will be rent in twain—the darkness of ignorance will cover the earth—monkish bigotry and superstition will reign triumphant in the land—the sceptre of civil power will pass from the people to the priesthood, and freedom's expiring groans will be heard from the confines of Maine to the Mexican line—from the Lakes, midway, to the Atlantic sea shore, and constitute the funeral dirge of the departed liberties of wronged and ill-fated man.

That the measures of the combination, to which you are opposed, tend to these results, is as obvious as the ostensible purpose for which they are pretended to be adopted; and that such have been the invariable consequences of the ecclesiastical acquisition and exercise of political power and influence, and the establishment of religion by law, is proved by the concurrent testimony of religious and political history, and the present state of the civilized nations of the world; our own forming an honorable, though a *partial*, exception: for even here, against the common plainest principles of common justice, and in violation of express provisions of the constitution, our citizens have been deprived of their rights, for entertaining and avowing opinions on the subject of religion, which have been proscribed by the legislative and judiciary departments of the government, as *heretical*. And however shameful the truth, yet true



it is, that in this, our boasted land of equal rights, and in opposition to the best moral precepts of the Christian *profession*, no man can dissent from the *orthodox belief*, without becoming an object of religious rancor and detraction, and, very probably, a marked victim of religious proscription and persecution. Yes, even in this, our "happy land," where persecuted liberty sought refuge from religious persecution, "the priesthood are at their old vocation," labouring hard and unremittingly for clerical domination;—"encompassing sea and land to gain a proselyte," and presumptuously affecting "to shut up the kingdom of heaven against all men," whose intelligence and integrity are not accommodated to the establishment of an ecclesiastical "kingdom of this world."—Even now the oft repeated "note of preparation" proclaims the busy movements of the *hostile array*. Checked in their late advance, they halted to take counsel, multiply their means, and augment their force, for another and a grand debouche: to oppose which, to frustrate its object, and counteract *all attempts* to bind a nation of freemen by laws of ecclesiastical fabrication, are duties which fall within the scope of the authority vested in you by your constituents. It is for you, therefore, to resolve, that

"No lordling here, with gorging jaws,  
Shall wring from industry her food;  
Nor fiery *bigots' holy laws*  
Lay waste our streets & fields in blood"

But at such a time as this, and in such a cause, every man should do his duty: and if you perform yours, as doubtless you will, with zeal and constancy, proportioned to the obvious importance of the trust with which you are charged, success will follow your exertions—*victory* will twine her laurels on your brow, and *fame* will trumpet the glad tidings to earth's remotest bounds—history will note your services in her story of man's restoration to his native rights, identify your measures with your country's glory, and

inscribe your names on the tablet of immortal fame; countless posterity will celebrate the glorious event of man's emancipation from civil and religious slavery; and while they admire the wisdom and the courage by which it was defended and preserved; and with minds enlightened with knowledge—with faces glowing with bliss—with hearts swelling with gratitude, and voices melting with melody, will hymn your praises as the benefactors of the human race.—*N. Y. Telescope*.

#### THE REFORMER AND THE MODERN CLERGY.

A new era, it appears, is about to commence with the *Reformer*. The corrupt and worldly-minded Clergy of the present day, who have all along been hoping, and probably expecting, that the Reformer would soon be discontinued, or fail of receiving sufficient patronage, begin, at length, to discover that their hopes are likely to be disappointed; and finding themselves greatly annoyed, and their plans and schemes very much hindered or impeded by the truths and facts contained in its pages, they have concluded to open *their strongest batteries* against both the publication and its editor. "Dr." ELY leads the van in this new crusade, in the columns of the *Philadelphian*. Having assumed the editorial management of that paper, he commences with the first number issued under his direction, a series of Letters addressed to a "Rev." James McLin, in Tennessee, who, it appears, at the request of the Managers of a Bible Society in that part of the country, wrote to "Dr." Ely, requesting him to furnish any documents or facts in his possession respecting T. R. Gates, which might have a tendency to *arrest the progress of the Reformer*, or *lessen its influence*. The following is the letter referred to.

[From the *Philadelphian*.]

#### "THE REFORMER."

Letter addressed to the Rev. Dr. Ely,  
by the Rev. James McLin.

Fayetteville, West Tenn. Oct. 25, 1829.

Rev. and Dear Sir—At the request of the Board of Managers of the Auxiliary Bible Society, for this County, established in this place, I transmit you these few lines. At the time this society was organized, there was much

opposition made to its organization: but it appears likely to meet with much more since its institution. A periodical work, entitled *The Reformer*, published in your city, has gotten into circulation in this town; which, from appearances, is about to do a great deal of injury to the Bible cause. There is a good deal of talk of giving it a handsome patronage. If this is done, I have no doubt but that it will materially injure the Bible interest.

The officers of the Society have desired me to write to you, and request you to send them any documents that may be in your possession, or in your reach, setting forth the character of the editor of *The Reformer*. It has been asserted here that Gates, for that I think is his name, is a Deistical Quaker. If this fact can be substantiated by proper evidence, it will go far to destroy the influence of his writings here. What is to be considered proper evidence, I will leave you to judge; yet I would suppose that something from the mouths or pens of those who are not immediately concerned in the benevolent religious operations of the day, would be the most convincing.—In hopes that you will comply with the request now made, as speedily as possible, I subscribe myself, on behalf of the Board, your unworthy brother in the Lord.

JAMES MCLIN.

“Dr.” Ely, in reply, seems unable to produce any proof to his Brother McLin that the Editor of the *Reformer* is either a “Deistical Quaker” or a very great sinner. He seems, indeed, wary and cautious about speaking of his moral character. A gracious Providence has favoured him in this respect, so that he has nothing to fear in the line of truth; and that justice which he owes to himself, and to what he believes a *good cause*, would not permit him to allow any one to assail his moral reputation, without resorting to the most proper means in order to vindicate it.

After the following manner “Dr.” Ely commences his correspondence with Mr. McLin:

*Philadelphia, Nov. 21, 1829.*

Dear Brother—Not unfrequently have I been desired by my friends at

a distance from this city, to expose “*The Reformer*” and its Editor, Mr. Theophilus R. Gates; and hitherto I have thought it inexpedient to give him any thing more than a brief, passing notice. Your letter in behalf of the Managers of the Bible Society of Lincoln County, West Tennessee, deserves more serious attention. With the personal history of Mr. Gates I shall not meddle, any further than to say, that he was born in Connecticut, became a preacher of his own kind, and published an account of his life.\* I shall confine myself to *The Reformer*; and think that the editor of it ought to be judged according to his work. That publication was commenced in the form of a duodecimo of 24 pages, January 1, 1820. In the preface, the editors profess to be “unconnected with any particular sect;” wherefore they “trust they shall be under no undue bias towards the peculiarities of any.” Any publication in the *Reformer* not disapproved by the Editor, I shall consider as justly chargeable to him who has adopted it.

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“Dr.” Ely has certainly entered upon a very difficult task, in undertaking to refute or disprove any thing contained in the *Reformer*; and so far as we might be permitted to judge from his three first letters, he has only injured his own cause instead of injuring that of the *Reformer*. He has copied into the *Philadelphian* many valuable extracts from the pages of the *Reformer*, founded on the plainest truths contained in the New Testament, and which, in their very nature, are irrefutable. There is one principal object, however, plainly aimed at in all his letters, and that is this:—The Editor of the *Reformer* having, in the conscientious discharge of what he believed to be a duty, pointed out what he honestly considered evils in almost every society, “Dr.” Ely

\* The account here alluded to, with such other works as the Editor of this paper had published before commencing the *Reformer*, may be had of himself, of Mr. Laval, bookseller in this city, No. 118 Chesnut Street, and of Dr. Beach, Editor of the *Telescope*, Eldridge Street, New York.—*Ed. Ref.*



seizes upon this circumstance to endeavour to arouse the prejudices of all those belonging to the various societies against the Reformer, hoping thereby to impede its circulation, and injure its influence.—But can such a *stratagem* succeed with *any* truly upright and honest individual? Is there a *true* christian belonging to any society, who would wish to plead up for evils of any kind, or be unwilling to have them pointed out, if done in sincerity, and only with a view to their amendment? I trust not. Should there be those belonging to the various societies of whom this is the case (as undoubtedly there are) and who, nevertheless, claim to be christians, we must be content to dispense with their patronage, and only wish they may become better acquainted with their true condition.

We were well aware, in commencing the Reformer, that it would be a most thankless task to point out evils, and show the iniquity of the times; but the duty which we owed to our Maker for innumerable favors, our regard to the well being and happiness of mankind, and above all, the love we felt to the cause of *true* Christianity, would not permit us to witness the many evils which prevailed, and which now prevail, in Christendom, without endeavoring, to the best of our ability, to make them known, with a view to their correction. Standing almost wholly alone, with less than 200 subscribers, and with no other prospect but of soon exhausting every particle of property at our command, we commenced the Reformer. The honesty and faithfulness with which we pursued our course, gradually raised us up friends, and we have been able to hold on our way till this time; and the consolation we now feel in having thus far conscientiously discharged our duty, amply compensates us for all the rancour and ill-will manifested against us by those whose deeds and practices we have been constrained to reprove. Honestly and sincerely, as in the presence of God we can declare, we have had no other object in view, in conducting the Reformer, but to do good, to point out evils with a view to their amendment, and to promote that christianity which is *pure and undefiled*, and which, when enjoyed, is one of the greatest blessings and benefits ever bestowed on fallen men. We have never, since we commenced this work, felt one unkind feeling towards any human being, whatever plainness of speech we may have used—and we trust we shall not have such a feeling, whatever vindictiveness of

spirit and conduct may be exercised towards us. We are not connected with any religious sect, believing that it is better for us to stand without such connexion, that we may be unfettered and unrestrained in the discharge of our duty. Nor have we any prejudices against any particular sect, or against any man. We most sincerely and ardently desire to see all men right, and to see a better state of things than now exists in the world, and which, we are fully convinced, will at length take place in a more eminent degree than has ever yet been the case. Before that time arrives, however, evils will be more increased than they are now, fulfilling this intimation of the Saviour: “When the Son of Man cometh, shall he find faith on the earth”—meaning fidelity, honesty, and truth. Let each one, however, endeavor to do right for himself, strictly and truly in all things, and then it will be well with him, whatever may come. Should even putting to death again arrive, it matters but little to him who is truly right, for *after men have killed the body, there is no more that they can do*. We could wish that this divine energy of feeling were more indelibly impressed on every mind than it appears to be, and then we might expect a change for the better.

We shall give some further attention to “Dr.” Ely’s letters in our next number. In the mean time, it may be proper here to state that Mr. Brantly, of the Baptist Church, a man liberally paid for preaching in this city, and a great friend to all the missionary and other schemes of the day, Editor and owner also of the *Columbian Star*, came forth to the assistance of his friend Ely, in the war in which he had engaged. Possessing, as would appear, a much worse spirit than E. S. Ely himself, his endeavour seems to have been, by a few severe thrusts, to finish the Editor of the Reformer at once. But by attempting to do too much execution, he went entirely beyond the mark, and on being called on, he saw the propriety of admitting into his next paper a vindication of the character of the Editor of the Reformer, against charges based on no authority, and expressly intended to injure his moral reputation in the estimation of the public; constituting, in short, all the ingredients of a libel. The principal charge lay in saying, when speaking of the Editor of the Reformer, “we understand he is a *disowned* Methodist,” whereas no charge of any kind was ever preferred against him by that society, and his *withdrawal* from it was a voluntary act of his own. The only

plea set up by Mr. Brantly, in justification of such a statement, was simply the circumstance of the Editor having been once a Methodist, and not being one now.

The only candour, indeed, manifested by Mr. Brantly in his attack upon the Reformer, will be found in the following words: "For ourselves, we have been afraid to say much against the Reformer, lest our readers should wish to see it, since most people naturally desire to see for themselves, what they hear vehemently decried." Our vindication in the Star being written in much haste, and while two friends were present, holding conversation, one or two grammatical errors occurred, which Mr. Brantly, being a very *learned man*, quickly discovered, and called the "attention of his readers to some of the samples of grammar in the article." We do not pretend to be as learned as Mr. Brantly, and hope he will excuse the grammatical inaccuracy, inasmuch as the sense and meaning are sufficiently plain. We could wish that Mr. Brantly possessed more of the spirit of his predecessor in the office of Pastor to the First Baptist Church in this city—we mean the honest minded Henry Holcombe. He at first joined in the missionary projects of the day, but he soon saw the corrupt and deceptive manner in which such matters were conducted, and, like an honest man, he stood aloof from all participation in these artful designs and works of men.—Little did he expect, when he recommended Mr. Brantly to succeed him in the Pastoral charge of the First Baptist Church in this city, that he would take the course he has. And if the congregation over which Mr. Brantly now presides, do not at length get completely wore down, or wore out by the constant dunning, and calls on them for money for missionary and other purposes, they must have more patience than independence in expressing the real sentiments of their minds.

We may give the attack of Mr. Brantly and the Vindication at a future time, should we not be too much pressed with other matter of a more important nature.

#### TO OUR READERS.

As such united and determined efforts are now making to put down the *Reformer*, we trust all those who are its friends will more clearly see the necessity of endeavouring to support it. For some time past, the Editor has been receiving letters from different but distant correspondents, informing him that all kinds of lies

and falsehoods were put in circulation against both himself and the publication. Not one of these had the smallest foundation in truth—but to attempt to correct them would leave no time to attend to any thing else. We shall, therefore, only observe concerning them, that it is a pity that people professing to be christians, could not better employ themselves, as they are certainly injuring themselves more than they can possibly injure the Reformer or its Editor—since a day will come, when every one shall receive according as his works have been. Sometimes persons have sent us letters merely to subject us to postage, containing only blank paper, or enclosing a piece of newspaper—and some who have taken the work for several years, and are in arrears for most of that time, are prevailed on by their preachers or others to give up their subscription, and refuse to pay any part of what they owe, nor indeed the postage of their letters containing the information. It is on this account we would be glad to hear from our subscribers as often as convenient, that we may have better knowledge to whom we are sending the numbers. We shall also be thankful to all those who can send us new subscribers, that are honest and true to their engagements, and will allow them the usual compensation of ten per cent.

*Church and State*—It has ever been the policy of the tyrants of the Old World to connect Religion with their corrupt and oppressive governments. Thus, when the people endeavour to recover their lost rights, the cry is raised that they seek to *destroy* Religion, and patriots are butchered in the name of the Christian Church!! Without the support of the Church none of the oppressive Monarchies of Europe could exist a single day. The reverence of the people for Religion induces them to submit to the cruel burdens of the government with which it is connected.

*Clergy in Europe*.—In Rome the ecclesiastics are of the whole population, as one to thirty; in Spain, one to one hundred and six! [Late paper.]

We have omitted our usual quantity of small articles this month to make room for other matter less suitable to be delayed.

The Reformer is printed on the first of each month, at one dollar a year. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 290, North Third Street, Philadelphia. Numbers can be supplied from the commencement of the work.